eternal ?—We learn from hence, that Anaximander did indeed so far comply with vulgar opinion, as that he retained the name of gods; but, however, thathe really denied the existence of the thing itself, even according to the judgment of this Epicurean philosopher. Forasmuch as all his gods were native and mortal, and indeed nothing else, but those innumerable worlds, which he supposed in certain periods of time to be successively generated and destroyed. Wherefore, it is plain, that Anaximander's only real Numen, that is, his first principle, that was ingenerable and incorruptible, was nothing but infinite matter, devoid of all understanding and life, by the fortuitous secretion of whose inexistent qualities and parts, he supposed, first, the elements of earth, water, air* and fire, and tjien, the bodies of the sun, moon, and stars, and both bodies and souls of men and other animals, and lastly, innumerable or infinite such worlds as these, as so many secondary and native gods (that were also mortal), to have been generated, according to that Atheistical hypothesis described in Plato.*

xxiv. It is certain, that the vulgar in all ages have been very ill judges of Theists and Atheists, they having

condemned many hearty Theists, as guilty of Atheism, merely because they dissented from them in some of their superstitious rites and opinions. As for example; Anaxagoras the Cpa-zomenian, though he \yas the first of all the Ionic philosophers (unless Thales ought to be excepted) who made an infinite priqd to be a principle, that is, asserted a Deity, according to the true notion

[a] JDc JLegibiis, lib. x. p. 660.